Fig. 19
Left: a man; center: a monkey; right: sketch made by A1 while explaining his genealogy (c. p. 40, fn. 1).

The fact is that purely comical and sometimes childish appearances [157] 797 177 648
sometimes cover attitudes which, without being contradictory to the preceding, are nevertheless very different. The history of the eastern group, in the course of [134] these last years, is very significant in this regard. From 1909 to 1920, the installation of the telegraph line was marked by periodical conflicts alternating with cordial contacts, but in 1925, seven workers of the line were invited to visit (for the first time) the villages of the right bank of the Juruena River where we went later in 1938, and they disappeared there. From this time on, the contacts of the eastern group with the posts of the Rondon Line were interrupeed, but in 1933 a Protestant mission was installed not far from the post on the Juruena. It seems that from the beginning relationships were quite strained, the Indians not being satisfied with the presents, very insufficient, they say, by which the missionaries paid for their help in the construction of the house and the planting of the garden. Whatever the case may have been, in 1933 a feverish Indian presented himself at the mission, and publicly received two capsules of "Cafiaspirin" which he took, after which he went to take a bath in the river, had a congestion and died. Through expert practitioners, the Nambikwara concluded that he

752 They spread saliva on bâanêcedútú sores with the palm of the hand. They squeeze insect bites between two fingers.

757 Those suffering from fever go quietly into a corner, when they do not leap into running water. They eat nothing as long as the seizure lasts.

In the village on the Juina River there was an old Indian of about sixty. He was sad and prostrate and was not cheered by our gifts. He would put his hands to his head to show that it was aching. A lad who seemed [251] to be his son judging by the extreme affection he bestowed on the old man, contrary to the other Indians, kept offering him honey with water. Each time the old man would turn away. In the afternoon, his condition not having improved, he called the boy and said something to him.

The lad grasped the man's head in his hands and put his mouth against the nostrils, sucking hard. It seems that this suction which he repeated later was helpful, for the old man became more expansive.

[Fig. 41]

853 Childbirth must be easy, considering how poorly the foetus is nourished. The Indian women, when they do not have sufficient milk, take a drought of water in their mouth and put their lips onto those of the baby, transferring the liquid in a nourishing kiss.

844 I wanted to know how they cut the umbilical cord and showed several Indians who were more outgoing and intelligent--Damasceno, Nuleke, Krikrickneká--a drawing in a book that showed a foetus with its attachments. From Damasceno's replies I understood that the mother cuts the cord with her teeth and hides the placenta under some leaves.

This piece of information obviously remains subject to revision.

531 Drawings by the Indians of the Serra do Norte, though rudimentary, reveal some interesting motifs emancipated from animal forms.

The circle, triangle and square are drawn in black on the surface of some gourds.

[532] [252] Snakes and saurians are sometimes drawn sketchily(1)

113 1. See E. Roquette-Pinto, "Documentos para o estudo da psicologia dos Indios do